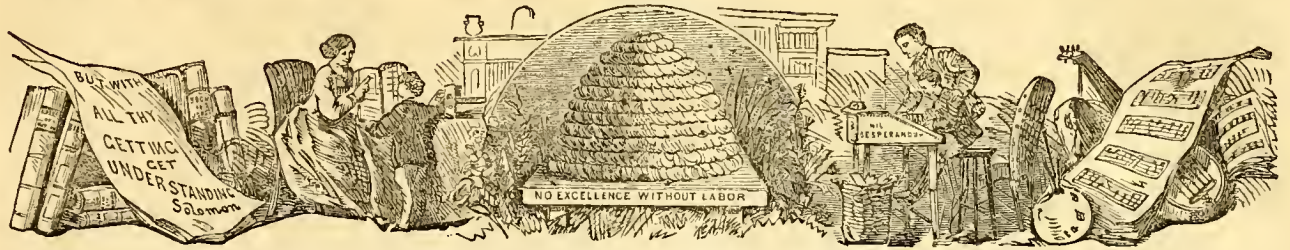


The Juvenile Instructor ⁹⁷



VOL. 3.

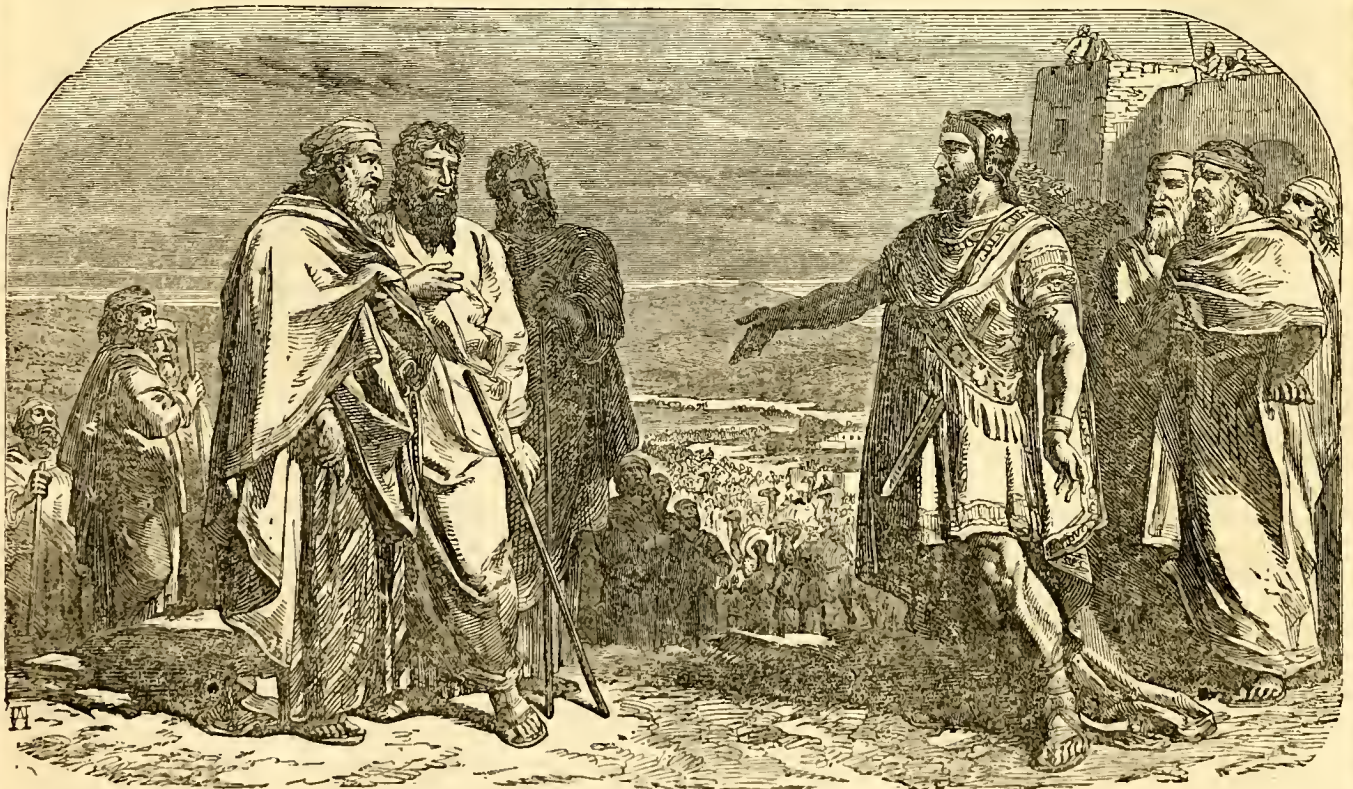
SALT LAKE CITY, JULY 1, 1868.

NO. 13.

JOSHUA AND THE GIBEONITES.

AFTER Joshua, the leader of Israel, had crossed the Jordan with his hosts and had captured the cities of Jericho and Ai, the kings of the nations on that side of the river united themselves together to fight with him and his people. They had heard of Joshua's victories, and they feared him. By gathering themselves together they thought they might check him in his victorious march. The land was filled with petty nations, and each one had its king or leader. It is probable

put old sacks on their animals, and their wine bottles, which were made of leather in those days, were old and rent and bound up; and they took dry and mouldy bread for their provision, and made themselves, and every thing they had, appear as if they had traveled a great distance. As we see them in the engraving, they came to Joshua and to the men of Israel, and said that they had come from a distant country, and they wanted them to make a league with them; that is, make a



that the presence of such a foe as Israel was, frightened them seriously. They, for the time being, forgot their divisions and jealousies, and united together to preserve themselves and their cities and lands from the destruction with which they were threatened by the children of Israel.

There was a people who were called Gibeonites, after Gibeon, their chief city, who thought they would not unite with their neighbors in fighting Israel; but would try another plan. They resorted to cunning to gain their end. They dressed themselves in old clothes, and put old, worn-out shoes on their feet, and

contract or combination with them to be their friends. This is often done between nations in these days. During the Revolutionary war, when the colonies were fighting with Great Britain for independence, France was in league with us; she was our ally. The Gibeonites wanted to obtain an alliance with Israel.

The first question which the men of Israel asked of these Gibeonites was: "Peradventure ye dwell among us; and how shall we make league with you?"

Now, while Moses was yet living, the Lord had told the children of Israel, through that prophet, that he would deliver

all the inhabitants of Canaan into their hands. They were commanded to smite them and utterly destroy them, and were expressly forbidden to make a covenant with them or to show mercy to them. (Exodus 23 chap., 30-32 verses, and Deuteronomy 7 chap., 1-2 verses.) All these nations were very wicked. They worshipped idols, and God was angry with them. He wanted the land for the children of his servant Abraham; for He had promised it unto him and his children after him. He had chosen them to be His people, because of the love that He had for their fathers. Yet He knew that if they were permitted to mingle with all those nations, they would soon fall into idolatry, and He would have to destroy them. They were, therefore, commanded to destroy all those nations, and take possession of the land themselves.

Knowing what the Lord had said about not making covenant with those nations, the men of Israel were particular about asking them who they were. Joshua, himself, was very particular. "Who are ye? and from whence come ye?" he asked. They replied that they came from a very far country, because of the name of the Lord, Joshua's God. They had heard of His fame and all that He did in Egypt, and to the kings since Israel had left Egypt. "Wherefore," said they, "our elders, and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We are your servants: therefore now make ye a league with us: this our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy: and these bottles of wine which we filled, were new, and behold they be rent: and these our garments and our shoes are become old by reason of the very long journey."

This was a very cunning trick, was it not? The men of Israel were completely deceived by them. They never stopped to ask counsel at the mouth of the Lord; but believed the crafty tale which the Gibeonites told them. "Joshua made peace with them, and made a league with them to let them live; and the princes of the congregation sware unto them." About three days after they had done this, the men of Israel learned that they were their neighbors. They were journeying, and they came to their cities on the third day. It is likely, from the reading of the history, that the children of Israel wanted to destroy them as they had done the other nations whom they had met; but the princes of the congregation told them that they had sworn unto them by the Lord God of Israel, and they ought not to be touched. On this account they were spared.

Joshua asked them why they had deceived them, by telling them the story they did. They answered they had been told the Lord, his God, had commanded His servant Moses to give them all the land, and to destroy all the inhabitants of the land from before them, therefore, they were sore afraid of their lives, and they had done this thing. But, they added, they were in Joshua's hand; he could do with them as he pleased. Joshua spared their lives, but made slaves, or bondmen of them. They became hewers of wood and drawers of water in the midst of Israel.

These Gibeonites, it seems, were mighty men. The city of Gibeon was a royal city, and a greater city than Ai, which Joshua had destroyed. When the neighboring kings heard, therefore, that the people of Gibeon had made peace with Israel and were with them, they began to be afraid. They combined together and made war against Gibeon. The people of the city sent right off for Joshua to come and help them. He did so, and the kings were all captured and slain and hung on trees, their armies were all destroyed, and their country was taken possession of by Joshua and the children of Israel.

There was a singular circumstance afterwards occurred with these Gibeonites. In the days of King David there was a three years' famine, one year after another. David inquired of the Lord why it was. And the Lord answered "It is for Saul, and for his bloody house, because he slew the Gibeonites." It appears that when Saul was king, he was seized with a great zeal to kill off these Gibeonites, because they were children of the old inhabitants of the land. He had no regard to the oath which the children of Israel had made unto them in the days of Joshua. When David got the word of the Lord, he said to the Gibeonites: "What shall I do for you? and wherewith shall I make atonement, that ye may bless the inheritance of the Lord?" The Gibeonites told him they would have no silver nor gold of Saul, nor of his house, and they did not want him to kill any man in Israel for them; but they said they wanted seven men of the sons of Saul, who had consumed them and sought to destroy them, to be delivered to them, and they would hang them. David gave them the seven men of Saul's family, and they hung them all together. This act, it seems, was an atonement, and after that, God was entreated for the land.

Chemistry of Common Things.

For the Juvenile Instructor.

WATER.

WHEN we buy a bushel of potatoes weighing sixty pounds, we pay for forty-four pounds of a fluid which we can obtain from every creek for nothing. The wood which we use for fuel has one third of the same article in its composition; and, as to the quantity paid for by those who drink beer as a beverage, it would be difficult to calculate—nine-tenths at least of the entire quantity used. There are indeed few things into the composition of which this article does not enter—all living beings, animal and vegetable—many of the hardest rocks, even the dried substances, contain it; the air we breathe is laden with it, and four-fifths of the globe we inhabit is covered by water.

Beautiful water! The very look of the multitude of tiny rivulets meeting us at every turn in our lovely city is as inspiring as thy cooling draught is refreshing!

When it is remembered that five-sevenths of our bodies is water, it is not wonderful that it enters so largely into the composition of our food. A man weighing 147 pounds, would have diffused through the various tissues of which he is composed 105 pounds of water; and all the food which he uses must become soluble in that fluid before it can be assimilated to the blood. Not that all substances we eat would dissolve if placed in water, but they can be dissolved in the body, and chemistry informs us how this is done.

Water is, itself, an interesting study. It is a compound, and, strange as it may appear, it is composed of invisible elements. We must not suppose when we see steam arising from water that we see it in its simplest form. By no means; it is unaltered in its nature. If we hold a cold vessel over the steam, it is condensed, and is again what we call water. To separate the water into its elements is, among other things, one of the departments of what is called analytical chemistry, which means the science of separating the parts, or elements of things, from each other.

It is not to enter into chemical details, so much as to show

the application of some principles relating to common things, that is intended in writing a series of articles which may enable the juvenile student to see the beauty and utility of the science of chemistry.

In many respects water may be called food, for not only the blood, the brain, the lungs, the heart and the nerves, which are much like the brain in composition, contain a large proportion of water; but it forms the larger part of the flesh. Plants also are principally composed of that fluid. Indeed, there is a close resemblance in the nature of plants and animals in respect to their water-drinking propensities, with this difference: the plants reject every thing contained in the water which is not necessary to build up their tissues. This they are enabled to do when imbibing through their roots, which are of the same use as the mouths of animals. It may, perhaps, be interesting in proceeding, to show how the young student may prove that water is a compound. If a piece of potassium is procured from a chemist, a small piece may be cut off with a knife for the purpose of experimenting. This may be thrown into water, contained in a tea-cup for instance, it will appear to take fire! It is not so. The metal potassium decomposes the water; that is, it separates the gases of which the water is composed. One of those gases is called hydrogen, which means "water former." It is an inflammable gas, and it is this which takes fire. The other gas unites itself chemically with the metal potassium, and dissolves in the remaining water, forming a solution of potash, or caustic lye. This gas, which unites so readily with potassium, is called oxygen, which means "acid former;" and when atmospheric air is treated on, its nature will be more dwelt upon.

Many years ago the people who inhabited Ireland, an island belonging to Great Britain, used potatoes principally for food. We have seen how large a proportion of water is contained in that useful root. After a time disease destroyed the potatoes and a famine ensued. England, and even America sent large quantities of other kinds of food—flour, corn meal, rice, etc. Very soon it was found that more water was required to drink, and tea, coffee, etc., became articles of use among them. Very likely these people thought the water better by having the tea and coffee infused in it; the chemistry of common things will by and by enable us to prove to the contrary.

The action of water in our food is very important; in the same way that the nourishment of plants is carried into the sap, so is that which our bodies require carried into the blood. It is in this sense that it is called a vehicle; a word which it is convenient to remember, as signifying "a means of conveyance." To enable water to dissolve that food which is not soluble in water alone, chemical means are resorted to. Bread, for instance, which contains starch, etc., and which would not dissolve in water; in eating is changed by the fluids of the mouth into sugar, which is soluble. Meat, fat, oil, etc., to prepare them for digestion, are mixed with an alkaline fluid, supplied by certain organs of the body. We are all of us familiar with something analogous to this process in soap making—fat is dissolved by water containing alkali, as concentrated lye, etc.

Water, then, is a compound of hydrogen and oxygen. Some kinds contain minerals, like the hot springs. Creek water, when clear, is the best to drink, for well water is often impure. This is not so much the case here as in densely crowded cities, where the drainage frequently poisons the water. Here, water is contaminated by leaves and sometimes animal matter falling into it. This generally arises from carelessness. Sometimes washing-tubs may be seen soaking in wells. This is wrong. Where water is in motion no harm would be done; but in stagnant water any impurities are dissolved, and small animal life is generated. Hideous looking creatures may be seen by

the microscope, frightful in proportion to the impurity of the water; a fit type of man's depravity, too frequently, when surrounded by moral pollutions! It is not the life contained in water that injures the stomach so much as the dead and decaying matter. This ferments in the body and more or less poisons the blood. Lime, magnesia, iron, etc., are also found in well-water. These do little injury compared with organic matter; that is, matter which once had life. Water should be kept in clean vessels; neither brass nor lead should be used; and it should be used as nearly as possible as it comes from the hand of its beneficent Creator.

BETH.

ABOUT RIVERS.

EVERY one of you must love the lessons in your geography that tell about rivers. There is something very pleasing in the study of the river-sources, their courses, and their flowings-on forever toward the great ocean.

In our own country we have the longest river in the world—the Mississippi, sometimes called, "The Father of Waters." Then there is the great, wide, muddy Missouri, flowing down from the Indian countries of the North-west. I have no doubt but some of the head-waters of the Missouri are clear and placid, and wind along the grandest valleys, and among the most magnificent forests. Here and there, upon the shores of the many branches, there are little Indian villages, and plenty of young Indians who spend their summers in fishing, while you are going to school.

Then we have the Ohio, or the "Beautiful River," flowing through one of the richest portions of the continent. Splendid steamboats may be seen on all these rivers, bearing passengers and goods from one city to another.

The Cumberland and Tennessee rivers, flowing into the Ohio within twelve miles of each other, and running in almost parallel directions for such a long distance, are certainly worthy of special notice. Then there is the Hudson, which has its source in the mountains of New York, and after passing through some of the finest scenery on this continent, discharges its waters into Long Island Sound, not far from the city of New York.

But the St. Lawrence is the most remarkable river in America. You have heard of its thousand islands and its picturesque shores. In the summer of 1859 I passed down this river as far as Montreal. I remember its many beautiful islands, some of them overgrown with willows, and others covered with mossy rocks.

But when we came to the "Rapids," down toward the Ottawa; our interest deepened into excitement. For it was really sublime, to be on a vessel, that darted like an arrow between the rocks and splashed the big, white drops of water to the hurricane deck, completely ducking some of the passengers. Very strong and skillful pilots are employed to guide the steamers over these dangerous rapids. In ascending the river the boats pass through a canal and locks, as it is impossible for the strongest engine to stem the current.

Please get your atlas and see the course of this river. You will find that it is the only outlet to the great chain of lakes on our northern frontier, the waters of which it discharges into the Gulf of St. Lawrence, a part of the great Atlantic Ocean.

Little Chief.

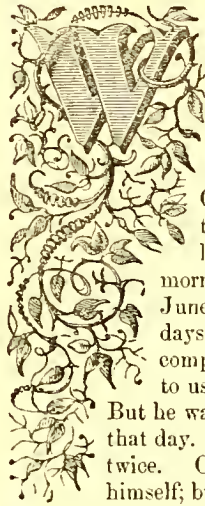
God's promises are like the beams of the sun, which shine as freely in at the windows of a poor man's cottage, as of the rich man's palace.

The Juvenile Instructor.

GEORGE Q. CANNON, : EDITOR.

JULY 1, 1868.

EDITORIAL THOUGHTS.



We presume that every child who reads the JUVENILE INSTRUCTOR has known President HEBER C. KIMBALL. If all have not known him personally, his name is well known to them, and they are aware that he was the First Counselor to President Brigham Young. President HEBER CHASE KIMBALL has gone from our midst to the paradise of God. His spirit left his body at 20 minutes to 11 o'clock in the morning of Monday, June 22nd. He was born June 14th, 1801, and he lived 67 years and 8 days. He was but a short time sick. He first complained of dizziness and of not being able to use his right side on Wednesday, June 10th.

But he was at a mass meeting in the New Tabernacle that day. The next day also he walked down town twice. On Friday, the 12th, he got up and dressed himself; but he had to go to bed again. Though it was hoped he was getting better, he continued to fail from that time until he passed away—ten days afterwards.

Many people in the world are afraid of death. They think of it with terror. But it should not be a cause of dread to Latter-day Saints. And it is not. No true Saint is afraid to die. The Saints know that God is their friend. When they pass from this life, they go home to Him. He has promised that they "shall not taste of death, for it shall be sweet unto them." He smooths their pathway to the spirit world, and makes it a pleasant one for them to walk in; they can tread it without fear. But He says, respecting them who die not in Him, "wo unto them, for their death is bitter." If those who fear death had stood at the side of the bed on which President KIMBALL was lying when he was breathing his last, they would not have thought it a hard thing to die. His spirit passed away as gently as if he had been falling asleep. So calmly and peacefully he lay, that, for five minutes, those who stood around him were not certain whether he had gone or not. To such as he death is sweet; but to the wicked it is bitter.

There will be deep mourning among the Saints in this Territory and throughout the world when they receive the sad news that Brother HEBER has left us. They have looked upon him as one of their fathers. His name has been so long and so well known by every one who belongs to the Church, that it has become a household word. In all the important movements in the Church, almost from its organization, he has been one of the principal actors. He has always been true and faithful. When others have feared and trembled he has stood firm and undaunted. He loved God, loved the truth, was true to His cause, and never deserted his brethren.

Children, President KIMBALL'S life teaches you as well as your parents, an important lesson. In his case you see the results of a faithful, well spent life. He was a man of virtue and integrity. For his labors here he will receive a glorious reward. He will receive a crown of glory and immortality and be honored in the presence of his heavenly Father. This will repay him a thousand times for the hardships and privations

he may have endured here. But how is it with the wicked and the apostate? They have no real joy or satisfaction in this life. In their secret hearts they despise themselves, and they are despised and distrusted by others. Their lives are miserable; and, then, with what horror and dread do they look forward to the time of their death! In their sight death is a grim and terrible monster. They have no cheering promises of God to lean upon. The road before them, which leads to the spirit land, is dark and dismal; they have a foretaste of that which awaits them, and they shrink back with affright.

You are just commencing life. Start right. Select the true path, and then pursue it with humility and perseverance, asking God to help you. Be truthful, be virtuous, be honest. Live in such a manner that God will look upon you with favor, and that all who know you will have confidence in you. Then, if you should be called to leave this world, you can do so without fear. Your deaths will be sweet to you, and you will enter upon a life of glory, the greatness of which, no mortal man can comprehend. If you exert yourselves, it will be easier for you to do this, than to lead lives of wickedness.

For the Juvenile Instructor.

WORK AND PLAY.

IT is an old saying: "All work and no play makes Jack a dull boy." This is quite true; it would never do for boys and girls to have no play at all; they would be dull, stupid, sleepy children indeed; but there is a time to play and a time to work, a time for study and a time for romping. The school house in school hours is not the place for play. By no means. That is the place, where children should strive to learn, so that when they grow up they may be useful. But some boys and girls will laugh and talk and play and be idle in school hours, never thinking of the wrong they are doing, acting as though their parents sent them there for fun, not that they may improve in all things good and wise. What, do wrong by playing in school? Yes, though you may not think of it, children, you wrong your parents, your teachers and above all yourselves.

Now let us see how lazy, careless, little people wrong their parents. That is easily told. Their parents pay from their hard earned means so that their little ones may be instructed. If children will not strive to learn, but are idle and disobedient; that means is all wasted, it is just as though it was all thrown away. Not only this, but it grieves their parents to think they have such foolish, thoughtless children.

Next then, how does it wrong the teacher? Boys and girls, let us ask you, did you ever think how hard it is for a teacher to instruct an inattentive class? How he has to talk and talk, explain and explain the same things over and over again. How he has to toil and toil while the scholars are paying no attention. Perhaps talking gibberish to each other, or drawing queer uen and crooked houses on their slates, or pinching their neighbors. When we were a boy we used to do such things, so we know all about it. We are sorry now, and wish we had done better. When the term is ended father and mother say: "What has Jenny or Johnny learned these last few months? nothing that we can find out. We must send them to some other school; their present teacher does not seem to know much." While all the time the teacher has striven to teach Johnny and Jenny but they would not learn. So the teacher is wronged, he is thought incompetent and loses his scholars; they are sent to some other school with no better success, and, at last, father and mother says: "Oh, dear me, what poor teachers we have in this country. We wont send our children to school any more."

Now, what is the wrong these careless, little people do to

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themselves? They displease God by wasting their time and neglecting their opportunities. They lose their good name, and when they grow up, the good will neither love nor trust them; they cannot get on in the world. Folks say, "no good can ever come of such a worthless boy." As men, they feel sorry and mean, they wish they could have their time over again; but the old saying comes into their minds, that "lost time can never be recalled," and they have to satisfy themselves by thinking what they might have been—how good, how great, how useful, how wise, if they had done better.

These remarks will apply to both day and Sunday schools. Suppose we take a peep into one of these latter. See, all the classes are reading the same chapter in the Bible. Notice, some are attentive, some are not. The careless ones can never find the place when it comes their turn to read; they fumble all over the page and have to be told at last. Why is this? Because when others are reading they are looking at every thing but their books. Now notice, the reading is finished, the superintendent rises to question the children on what they have just been perusing. How many can answer his questions? All? Oh, no, far from it. All should be able to do so, but they can not. Do half? Sometimes, but not always. Now, notice the inattentive ones, they can scarcely answer one question. If they have been reading about the trial and crucifixion of the Savior, they are in doubt whether it was Peter or Pilate, John or Judas, who denied him in the judgment hall; and have vague ideas that Herod was one of the twelve apostles, and John the Baptist cut his head off. Will such children ever rise to be great and noble, to be esteemed and revered? Never, no never, if they do not change their course. But all can change if they like. Every one can become wise and good, so we entreat our little friends, if they have been careless and idle, to be so no more. but play in play hours, study in school hours, give their whole mind to what they are about; then when they become men and women, all good people will respect them, and God will love them, and if they continue to do good all their lives, they will in the end dwell with Him in the next world. G. R.

THE STORY OF AMERICAN HISTORY.

Selected from Jacob Abbott's Writings.

FOR a great many centuries the continent of America remained in the possession of Indian tribes, without being known to the rest of the world at all. The nations of Europe had not the least idea of the existence of any such land or of any such people.

The distance across the Atlantic Ocean from Europe to America is about three thousand miles, and that was farther than any ships had ever sailed away from shore. They had made pretty distant voyages in those days along the coast, but they had never gone very far out upon the open sea. At length, between three and four hundred years ago, the discovery of America was made, and when it was made it produced among all the nations of Europe a feeling of great astonishment.

The first discovery of America was made by Christopher Columbus. The year was 1492. It happened that at that period there was a great deal of interest felt by many different nations in making voyages of discovery in various parts of the world. The three nations that were most engaged in these expeditions were the Spanish, Portuguese, and the Dutch.

The governments of these countries fitted out many ships for such purposes. Some they sent to the northern shores of Europe to explore the Arctic Seas, and some they sent to the southward, along the coast of Africa, on the way to India.

None, however, had yet attempted to venture very far across the Atlantic to see what could be found there.

At length about A. D. 1484, Christopher Columbus made his appearance in Lisbon, at that time a great and celebrated seaport. He came in from sea, but what his previous history has been no one knows. And yet he was then quite advanced in life. He was about forty eight years old. In his figure and bearing he was tall and commanding, and exceeding graceful and winning, though very grave and serious in his manners.

He was a very devout man, and lived, as it seemed, in daily and constant communion with God. It was impressed strongly upon his mind that God had destined him to the fulfilment of some high and important duty, in which the welfare of mankind was deeply concerned.

At the chapel where Columbus was accustomed to worship in Lisbon, he saw and at length became acquainted with a lady named Donna Felippa. He soon formed an attachment for her, and after a time they were married. She was the daughter, as it happened, of a distinguished navigator in those days, and she had a great many charts, journals, and other manuscripts which had belonged to her father. These Columbus read, and they tended to deepen and strengthen the interest he had always felt for the sea.

Columbus knew that the earth was a globe, and that consequently, if a person were to travel toward the east or toward the west until he had gone far enough to encircle it, he would come back again to the place that he set out from. Now various adventurers in those days had gone to the eastward very far. Some had journeyed across the continent by land. Others had gone round through the southern oceans by water. They had finally reached India, and Columbus supposed that if they had only gone on somewhat farther, they would have come home again by the way of the Atlantic Ocean. That is, from the opposite quarter of the compass to that toward which they went away. They went away toward the east, and they would come home, he thought, from the west. "And in the same manner," said he to himself, "if they would sail to the west, they would soon reach India, and so might come home from the east."

Columbus thought he knew pretty correctly how large the earth was, and how great the distance was which must be sailed to go around it. It may seem strange that this could be known at all when nobody had actually gone round it to measure the distance. It was something like this. Suppose, in walking in the country, you were to come to a large circular field, enclosed with a high fence, so that you could not see what was within. You undertake to walk around it. Now, by noticing the curvature of the boundary as you go along, and comparing the distance that you travel, with it, you could form a pretty accurate judgment of the portion of the circumference that you had passed over at any time. You would say, "We must be a quarter round, or we must be half round," as the case may be. A mathematician, who had instruments to measure the curvature of the distance, could, in such a case, tell exactly, at any time, how much of a circle was still left.

This is precisely the case in going round the earth. The curvature of the part that any navigator traverses can easily be measured by means of instruments and observations of the stars. It was in this way that Columbus knew what portion of the circumference of the earth remained to be explored. He thought it was about one third of the whole. The portion which had been already passed over by travelers, from the shores of the Atlantic to the easternmost known portions of India, was about two thirds.

Columbus was right in the theory of his calculations, but not entirely correct in the results. Instead of there being only one third of the earth's circumference remaining to be explored,

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there was more than half. Such an error as this is what happens almost invariably to inventors and discoverers. They see very clearly the end which they wish to attain, and are right in respect to the theoretical truth and practicability of it, but they underestimate altogether the length or the difficulties of the way.

(To be Continued.)

Uncle Gregory's Visits.

For the Juvenile Instructor.

VISIT XXV.

THE LORD WILL PROVIDE.

[CONTINUED.]

ON the following Sabbath, when the family attended meeting at the branch of the church to which they belonged, the presiding Elder said he wished to get the names, ages and addresses of those who were going to emigrate in the "Golconda," as they intended to charter a train to send the Saints to Liverpool. In order to prevent the loss of time and money by staying a few days in Liverpool, the Saints would be notified when the ship was ready, and an agent would be sent down to secure them berths and obtain their tickets. Upon their arrival at the railway station in Liverpool, the president of the conference would be there to meet them with wagons and carts to take their luggage to the ship, and they could go on board at once, without any confusion or trouble, and all their business would be done for them. Without such an arrangement as this, each family would, perhaps, have had to stay two or three days at a coffee house or hotel in Liverpool, and store their luggage until the ship was ready; for frequently the ship cannot be got ready to sail on the day appointed. Then they would have had to go to the office, secure their berths, and have their luggage moved from the coffee house, or hotel, to the docks. Instruction was given to those about to emigrate, to dispense with all unnecessary luggage, and on the necessity of being cleanly. This made a most profitable afternoon's discourse. Papa and mamma had the spirit of those instructions, and had already been preparing for the journey. Every thing they did not want for immediate use was packed away in boxes securely fastened and marked, to go below in the hold of the ship, where all extra luggage is packed away, and the clothing they would need on the voyage was packed in oilcloth sacks, fastened securely with stout cord. Mary and Ellen were very busy with their parents assisting them in all their operations.

Swiftly fly the fleeting days and the family are notified to be at the railway station, from which they are to start at quarter to seven o'clock on Monday morning.

Papa had left the firm of Goodman & Co. When his employers found that he was determined to go they made him a handsome present, and told him if ever he regretted his course and returned to England, to pay them a visit. Every article of furniture had been sold, and they slept upon the floor, used their boxes for tables and their tin ware for cooking, etc. Do not think this break up of the household had been accomplished without some regrets, for they had parted with some heirlooms that, having been in the family for years, were rendered valuable to them because of the happy reminiscences they awakened of bygone days; and had almost become household gods in their affection. "Gather my saints together unto me; those that have made a covenant with me by sacrifice," saith the

Lord, through the Psalmist; and little do the unthinking thousands, that gaze upon the Latter-day Saint emigrants, know of the throes that agitate the souls of those who leave native land, fathers, mothers, children, friends, relations, all, for the kingdom of God and its righteousness. These noble beings, my dear children, are your fathers and mothers, who have come out here to these peaceful valleys to be taught the ways of the Lord and to walk in his paths. Oh, love, honor and obey them, and thus lay for yourselves the foundation of a good and happy life.

The eventful Monday arrived, and Mary and Ellen arose before the lark, under a feeling of excited curiosity and anticipation of pleasure at the journey before them. Breakfast was soon dispatched, sandwiches of bread and ham were packed in a basket for lunch on the road. A ring at the bell announced the arrival of the cart that was to convey their baggage to the station. Then came the good bys of friends who lived in the same house, and off they started to the railway station. Arriving there, they found quite a number of the Saints and their friends had arrived, and there was quite a scene of bustle. The cars stood by the platform awaiting their living freight. Railway porters were busily engaged running the baggage from the wagons to the baggage cars. At the back of the passenger cars, were groups of men, women and children in earnest conversation. Here a son leaving his father and mother, as a pioneer, they only having sufficient means to pay for his emigration.


How visible the mothers anxiety for his comfort, and the oft repeated injunctions to "write often," as she checks the tears that gush to her eyes and the choking sensation in the throat. Young lady friends walking up and down the platform, children who think of nothing but the pleasure of the trip, running to and fro, getting in the way of porters, who cry out "Missus, can't you take care of your children;" and grumble at their "want of sense." How frequently we hear the expression, "Oh I wish I were going with you," and "I shall try to follow you next season," from those who are prevented from gathering, through lack of means. The bell is ringing, the engine is being attached to the cars, and the sound of the steam is heard, rushing through the escape pipe; the hurry to get seated, the noise of the slamming of doors, as car after car is filled. The shaking of hands, kissing, love and tears, and fervent "God bless you!" from loving hearts. The shrill whistle from the engine, giving warning that the train is about to start. "Stand back! stand back!" cry the porters as the train moves forward, separating friends from friends; the waving of handkerchiefs, the secret, short-breathed prayers for safety, until the train is out of sight, and then, those remaining retrace their steps homeward, with heavy hearts and anxious hopes that they may rejoin their friends in their mountain home next year.

Go when the morning shineth
Go when the noon is bright,
Go when the eve declineth,
Go in the hush of night;
Go with pure mind and feeling,
Send earthly thoughts away,
And in thy chamber kneeling,
Do thou in secret pray.

Remember all who love thee,
All who are loved by thee,
And pray for those that hate thee,
If any such there be;
Then for thyself, in meekness,
A blessing humbly claim,
And join with each petition,
Thy great Redeemer's name.

Biography.

JOSEPH SMITH, THE PROPHET.



Our last number we gave an extract from Joseph's history respecting John C. Bennett. This man came to Nauvoo and professed to have a great desire to see the Saints enjoy their rights. He was a man of some ability, and had a little influence, yet those who knew him best had but little confidence in him. After he came to Nauvoo he joined the Church, and he was, apparently, very zealous and devoted to the cause of God. He soon became prominent among the people, obtained the office of Major General in the Nauvoo Legion, which he was very active in getting organized, and was also Mayor of the city of Nauvoo. When the news spread abroad that Dr. Bennett had joined the Church, a letter was written to Nauvoo by a former neighbor of Bennett's, in which it was stated that he had a wife and two children in Ohio. The writer warned the people respecting him, and stated that he was a very mean man. Not much importance was attached to this letter at the time it was received. It was known that good men were sometimes spoken evil against, and it was thought that the statements of the writer of this letter might be untrue. On this account the letter was kept quiet; but it was held in reserve.

For a while after his baptism, he kept up a good appearance, and was anxious to have Joseph and the people think he was a true Saint. But this did not last long. He tried to keep his wickedness secret; but it soon came to light. Joseph was not long in finding out that he was acting the hypocrite. To gain his ends with the sisters he told them many very wicked lies about Joseph. He said that Joseph taught doctrines in secret which he dare not make public; or, in other words, he preached one thing in public and practiced another in private. By means of these lies he deceived several women, and led them astray. He ruined them to gratify his lusts. Joseph had done all he could to save him. But it was of no avail. He was a corrupt, bad man.

When Joseph learned that Bennett was continuing his wickedness, he charged him with it. Bennett admitted it was true. Joseph was resolved to put a stop to such actions in future, and he publicly proclaimed against them. On the 17th of May, 1842, Bennett resigned the office of mayor of the city of Nauvoo. He did this because he knew that his abominations, were fast coming to light, and he hoped that by resigning his office the people might think him innocent. At a special session of the city council, two days afterwards, Joseph asked Bennett if he had aught against him. He did this because of the many reports in circulation in the city, and with the view to quiet the public mind. Bennett arose before the council and a house full of spectators and said that he knew of no difficulty with the heads of the church; that Joseph had never given him authority in public or in private to teach anything wrong; and he denied in very strong language, his ever having done this. Joseph asked him to state definitely whether he knew anything against his (Joseph's) character, either in public or private. Bennett replied positively that he did not. He said that, so far as he knew, Joseph had been strictly virtuous in public or private,

Bennett, after he left Nauvoo, and began to publish against Joseph and the Church, tried to make the public believe that he was threatened and frightened into making these statements about Joseph. This is a common trick with apostates. They know that persons who have read or heard their statements previous to their apostasy, and then read or heard these which they have made afterwards, must know that they have told lies either at first or last. If the first are true, the last cannot be; if the last are true, the first cannot be. So, like Bennett, they tell more lies. They try and make people believe that when they made statements favorable to the cause of God they were afraid of their lives!

FIDO AND BIDDY.

FIDO, with his four legs and paws, his sharp teeth, swiftness and strength, felt himself altogether superior to Biddy, the old speckled hen, who had only two legs and nothing but a beak for a mouth. He took great pleasure in frightening her off the lawn in front of his master's house whenever he happened to find her there looking for something to eat.

Biddy was sorely afraid of Fido, who was of a cowardly nature. He would run from a dog of his own size that happened to growl and show his teeth, but would snap and snarl at the smaller dogs that came in his way. He was the terror of all the cats in the neighborhood; and little school children dreaded to pass along the road that went by his master's house, because, when they did so, Fido was sure to run out and frighten them by his fierce barking.

So you see that Fido was just like some boys you have met; always ready to annoy and hurt the weak, but cowards at heart.

As for poor Biddy, he was the terror of her life. If she were at roost in the evening, high up on the tree, and she heard Fido's voice, she would rise up quickly with a cry of alarm.

Now it happened that Biddy all at once disappeared from the lawn and door-yard, and Fido missed the daily sport of scaring her over the fence or chasing her into a bush and biting from her back a mouthful of leathers. For just three weeks was she gone, and Fido was forgetting her, when, one sunny June morning, Biddy came chucking along one of the gravel walks, followed by a brood of eight little chickens.

With a sharp yelp and a quick spring, Fido threw himself towards her. He counted on rare sport. But, greatly to his surprise, Biddy, instead of running away, turned swiftly toward him, ruffling her feathers and presenting her sharp beak, calling at the same time to her chickens to come under her wings for safety.

Here was something on which Fido had not counted. His tail dropped and he turned and ran off with a frightened look; but in a moment came back fiercely, yet with a caution in his movements and a respect for his enemy not felt before. Biddy was in no mood for trifling. Love for her tender brood—this mother in her heart—made her forget herself; and so she had no fear. Her horny beak was a powerful weapon and nature told her how to use it. Before Fido could retreat this time, she flew upon him and gave him two or three such sharp strokes about his nose and eyes that he was glad to escape, and ran off yelping with pain.

After that Biddy had no trouble with Fido. She took her downy brood just where she pleased—into the lawn, through the dooryard, up and down the gravel walks, and Fido never so much as growled at her. Indeed, it was noticed that if he were lying on the porch and Biddy came in sight, he would get up in a shamefaced kind of way and walk quietly into the house—not re-appearing till the hen was gone.—*Selected.*

For the Juvenile Instructor.

CATECHISM

FOR OUR JUVENILES TO ANSWER.

131. Who were set apart for the first mission to Europe?
 132. When did they start from Kirtland?
 133. What was President Kimball called, even by leading Elders, before leaving Kirtland, for going on the mission?
 134. Who joined the brethren named at New York?
 135. When did they sail from New York for Liverpool, in England?
 136. When did they arrive at Liverpool?
 137. Who jumped into a small boat and were rowed ashore?
 138. To what place did they proceed from Liverpool?
 139. What words were on the flag which they saw as they alighted from the coach in Preston?
 140. Who turned the key that opened the gospel door to the eastern hemisphere?

TIDE MARKS.

IT was low tide when we went down to Bristol, and great, gray rocks stood up, bare and grim above the water; but high up, on all their sides, was a black line that seems hardly dry, though it was far above the water.

"What makes that black mark on the rocks?" I asked of my friend.

"Oh, that is the tide mark," she replied.

Every day, when the tide comes in, the water rises and rises, until it reaches that line, and in a great many years it has worn away the stone until the mark is cut on the rocks."

"Oh," thought I, "that is all, is it? Well I have seen a great many people that carried tide marks on their faces."

Right in front of me was a pretty little girl, with delicate features and pleasant blue eyes. But she had some queer little marks on her forehead, and I wondered how they came there, until presently her mother said:

"Shut down the blind, Carrie; the sun shines right in baby's face."

"I want to look out," said Carrie, peevishly.

But her mother insisted, and Carrie shut the blind and turned her face away from the window. Oh, dear me! what a face it was. The blue eyes were full of frowns instead of smiles, the pleasant lips were drawn up in an ugly pout, and the queer little marks on the forehead had deepened into actual wrinkles.

"Poor little girl!" I thought, how bad you will feel when you grow up, to have your face marked all over with the tide marks of passion," for these evil tempers leave their marks just as surely as the ocean does, and I have seen many a face stamped so deeply with self will and covetousness, that it must carry the marks to the grave.

Take care, little folks! and whenever you give way to bad temper, remember the tide marks."

THE following paraphrase of the Lord's prayer has been set to music in England:

Our heavenly Father, hear our prayer,
 Thy name be hallowed everywhere.
 Thy kingdom come, Thy perfect will
 In earth, as in heaven, let all fulfill;
 Give this day's bread that we may live,
 Forgive our sins as we forgive,
 Help us temptation to withstand;
 From evil shield us by Thy hand,
 Now and forever unto Thee,
 The kingdom, power, and glory be.

Amen.

Selected Poetry.

NO BABY IN THE HOUSE.

No baby in the house, I know—
 'Tis far too nice and clean
 No tops by careless fingers strewn
 Upon the floor are seen.

No finger-marks are on the panes,
 No scratches on the chairs;
 No wooden men set up in rows,
 Or marshalled off in pairs.

No little stockings to be darned,
 All ragged at the toes;
 No pile of mending to be done,
 Made up of baby clothes.

No little troubles to be soothed,
 No little hands to fold;
 No grimy fingers to be washed,
 No stories to be told.

No tender kisses to be given,
 No nicknames—"Love" and "Mouse;"
 No merry frolics after tea—
 No baby in the house

For the Juvenile Instructor.

CHARADE.

BY JOS. H. PARRY.

I am composed of 11 letters.

My 10, 6, 2, 5, 6, 9, 8, 9, 10, 11, is an island in the Pacific Ocean.

My 4, 6, 10, is a number.

My 6, 7, 3, 6, is the name of a lake.

My 9, 4, 8, 9, 1, is the name of a mountain in Africa.

My whole is a country in Europe.

THE answer to the Charade in No. 11 is ARGENTINE REPUBLIC.

THERE is dew in one flower, and not in another because one opens its cup and takes it in, while the other closes itself and the drop runs off. God rains goodness and mercy as wide as the dew, and if we lack them it is because we will not open our hearts to receive them.

JUVENILE INSTRUCTOR

Is published in Salt Lake City, Utah Territory,

ON THE FIRST & FIFTEENTH OF EVERY MONTH.

GEORGE Q. CANNON, EDITOR & PUBLISHER.

Single Copy, per Annum.....\$3 00
 Single Copy, for SIX Months..... 1 50

It is expected where agents forward names they will be responsible for the papers thus ordered; and when Cash payments are made, they will please forward them with the letter containing the names of the subscribers.

Elder Wm. H. Shearman, Logan, will act as General Agent for Cache Valley.

Grain brought to this City for the JUVENILE INSTRUCTOR will be received at the office of our paper—DESERT NEWS BUILDINGS.